

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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TERMS.

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For the Christian Secretary.

Letters to those who have recently experienced Religion—No. 14.

DEAR BRETHREN AND SISTERS:—I presume you are all familiar with that important and interesting discourse of our Saviour, delivered to his disciples and the multitude, in the commencement of his public ministry. His plain and spiritual exposition of the Law; his unequalled practical precepts; the purity and holiness of the principles he inculcated; and, above all, the simple and authoritative manner of his teaching, has no doubt often riveted your attention, and excited your admiration. And no wonder, when one of the boldest opposers of Christ and his religion (Tom Paine) admits that it contains the purest principles of morality ever taught.

But I propose to ask your attention now to one or two plain assertions of the Saviour. He not only taught in this remarkable sermon what Christians should be, but told what they were. "Ye are the light of the world." How significant! How wisely accommodated to the weakest understanding; and yet how comprehensive and sublime! Here is included both the power and glory of the gospel! Here we are taught its diffusive nature, and penetrating efficacy. We learn too, how useful Christians are. Without them, the world would be shrouded in moral darkness. I know that boasting reasoners, and proud unbelievers, may despise them, and even persecute them, as they did their Lord and Master. They may exert themselves to the utmost, to destroy their influence and prevent their shining, but they can't put them out—they are still the "light of the world." And this is the reason why wicked men hate them—they love darkness, because their deeds are evil. But who are the light of the world? Certainly our Saviour could not have intended all the vast multitude to whom he was preaching, for undoubtedly there were many of those present who afterwards "took counsel against him;" nor the Scribes and Doctors of the law, for he severely censured their selfish teaching, and heartless professions.

You will observe that his discourse was directed to his disciples, though delivered in the hearing of the multitude. We see then, who are the light of the world—the disciples of Christ. What an honor is here conferred upon the little company of fishermen who had "left all" to become his followers. Few in number—ignorant and unlearned—without wealth or influence among men, yet they are the "light of the world." And this distinction belongs to all the disciples of Jesus, in every age of the world. Whether the candle of the Lord shines round about them, or the light of his countenance is withdrawn;—whether thousands are converted through their instrumentality, or the spirit of persecution disperses them;—whether permitted to worship God with none to molest them, or immured in prisons, and tortured upon racks, they are the "light of the world." And this precept, my brethren, is addressed to you as really as it was to those who sat by him on the Mount when he uttered it. Ye are the light of the world. I presume you have heard Christians say, and perhaps have adopted the same sentiments yourselves: "Why, we ought to let our light shine." We should be the light of the world. "We ought to live so that men of the world would take knowledge of us that we had been with Jesus. But the precept is absolute. Ye are the light of the world. All Christians are. Every individual disciple is—"But," says one, "I do not think I am." Then you are not a Christian. "But I am afraid I have been hiding my light under a bushel." That is impossible. For Christ says that men do not light a candle to put it under a bushel, or under a bed; but on a candlestick, that it may give light. So Christ lets the light of his countenance shine upon his disciples that they may reflect it. Or, in other words, he implants the principle of moral light in their souls that they may become the "light of the world."

Now if you are Christians, this principle has been implanted in you, and it will shine. Your works will be manifest that they are wrought in God. You are in Christ, and He in you. And those who abide in Christ bring forth fruit—they give light. "And herein," says Christ, "is my Father glorified that ye bear much fruit."

What an important station you occupy! The eyes of saints and sinners, of angels and men, are turned upon you. The Omnipotent God beholds you. "Ye are the light of the world." Walk in the light. Let it shine. Do not obscure a single ray of it. Christ is the true Light. Hence says the Apostle, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Yours, &c., S. B.

For the Christian Secretary.
The Religious Press on Peace.

The cause of peace is much indebted to the periodical press; but I think religious newspapers might and should do far more than they have ever yet done. Its friends aim at a radical change of public opinion as indispensable to our object, the entire abolition of war; and such a change is to be effected, not so much by set addresses, and elaborate essays, as by the frequent repetitions, which the pulpit and the press, the school and the fireside alone can insure to the extent requisite for our purpose. Often are occasions occurring which either demand or permit a practical applica-

cation of our principles; and such occasions, I think, religious editors should seize for the diffusion of more correct, more Christian views on peace and war. This is the way they generally treat kindred topics, such as temperance or missions; and I trust they will yet render like services to the cause of peace.

Let me illustrate our wishes. When a deed of violence is perpetrated in a *grog-shop*, most of our religious editors are pretty sure to accompany their notice of the fact with a distinct, emphatic condemnation of intemperance or spirit vend- ing, as the cause; but, when they detail a tragedy, like that on board the Somers, I hear no rebuke, no questioning of the war-system, which chiefly made these heedless villains. Nearly the whole crew seemed ripe for mutiny and murder, a gang of assassins and pirates in embryo; but the very papers that expose their startling villainy, say not a word of the custom which took those fellows when boys, and trained them so soon to the same work of plunder and blood for which three of their number were hanged, and half the rest put in chains.

I find, also, notices of expenditures for war without an allusion to the folly or the wickedness of the custom itself. I am aware that such notices might be regarded merely as items of intelligence, but, as commonly given, they seem to me virtual endorsements of the war system, and serve to continue a delusion that will prevent, wherever it exists, the abolition of war.

In another column of the same paper, I read a congratulation on the appointment of a certain minister to the chaplaincy of a war-ship; an ambassador of the Prince of Peace commissioned as an agent, an officer, an upholder of war! Few editors in the land would speak of such a thing as at all inconsistent, and this single fact proves to my mind how extremely inadequate, if not entirely erroneous, are their views of war as a sin against God, and a glaring contradiction of his gospel. I will not now dwell on this point, but I believe the day is coming, when a minister of Christ will no sooner act as a chaplain in the army or the navy, than he would in a *grog-shop* or a brothel!

The same paper, among other articles relative to the Chinese war, states that a day of public thanksgiving was to be appointed in England, and that the archbishop of Canterbury had been directed to prepare for use in the churches a form of thanks to the God of Peace, for the triumphs of British arms in China and Afghanistan! Not a whisper of rebuke or displeasure; but this announcement is made just as if the thing were proper and praiseworthy. Thank God—a whole CHRISTIAN nation thank the God of Peace for success in wars that ought to make every Christian in England, every baptized Briton on earth, blush and weep!

I find, moreover, these same papers talking about the infamous war against China as a pioneer to the gospel of peace! Almost as well might we congratulate sin as the precursor of salvation! God may overrule it for good, and so he will sin, all sin; but if that war should open China to missionaries of the cross, such a fact ought not to diminish in the least our condemnation of its unmitigated atrocity of baseness. Indeed, some even of our religious papers talk of Christian missionaries being hereafter under the protection of such war-ships as have made the very name of Christianity a terror and a scorn to the teeming millions of China. A worse event I can hardly conceive for the ultimate success of missions there, than this vile, cruel, infamous war.

All these items I have gleaned from a single number of a paper which I have long held in high esteem for its general excellence; but I think they will suffice to show how much the great body even of Christian editors and ministers need still to be imbued with the spirit and principles of the gospel on this subject. I gladly admit that they are friendly to the cause of peace; but they hardly suspect how imperfectly they are as yet qualified for this reform. I fear they do not understand, nor seriously inquire, what it really needs. Editors often betray this in what they publish on this subject; for they generally select articles calculated rather to amuse than to reform, stories instead of argument, and exclude or overlook such discussions as alone can produce the change in popular modes of thought and feeling that is absolutely indispensable to the success of this cause.

From Zion's Advocate.

The Return of the Jews to Palestine.

BY PROF. BUSH, OF THE NEW YORK UNIVERSITY.
LECTURE IV.

Prof. Bush commenced this lecture, by a reference to the prophecy of Balaam, respecting Israel, as contained in Numbers. xxiii. 7-10. Balaam had been sent for by Balak, the King of Moab, to curse Israel. But Balaam asks, "How shall I curse, when God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo! the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." The whole history of the Jews, since that period, has been a continued commentary on this passage of Scripture. They have literally dwelt alone, distinct from every other people, although their temple has been twice destroyed, and although they have themselves, for centuries past, had no political existence. The sword of Mahomet has been wielded, and the fires of Popery have been kindled against them, and still they live, retaining all their peculiarities as a people. The fact of their continued and separate existence, of itself, seems to indicate, that Providence designs to accomplish some important object through them. They have already subserved very important purposes in the economy of the world's salvation. By them the knowledge of God was preserved and handed down to us. In their his-

tory, thus far, the Scriptures have been fulfilled, and their divine origin has been confirmed. And with such a fact before us as has just been alluded to, that of their continued separate existence under the peculiar circumstances in which they have for many centuries existed, it is natural to conclude that something yet remains of the divine plan to be accomplished through them. Especially is this probable, if they are again to be restored to the promised land.

What, then, is the evidence of such restoration? The reason why there has been a difference of opinion on this subject, is to be found in the fact that the same principles of interpretation have not been applied by all readers to those prophecies which relate to it. However plain those prophecies may be, in fact, they will not convey the same impression to those who understand them differently. The best way to fix upon true principles for interpretation, is to take some one passage, determine its meaning, and then apply the same mode of interpretation to other passages which may be less plain.

In Eze. 37th chapter, Mr. B. thinks we have a plain reference to the return of the Jews to Palestine. Read the whole chapter, particularly from the 15th verse. The events here alluded to, must be yet future. They are not to be found in the return of the Jews from Babylonian captivity; nor in the union of the two kingdoms of Israel and Judah. It is here said that David shall be king over the restored people. But David died long before the events above mentioned occurred. The David here spoken of, must be the spiritual David, or the Messiah. And he is here called David, because he will reign spiritually over the restored Jews, very much as the literal David reigned over Judah and Israel before their division.

The question occurs here, whether this prophecy is to be spiritually or literally fulfilled. Mr. B. thinks that all of the latter portion of Ezekiel "points forward to some remarkable phasis of that dispensation, which is to occur after the conversion and restoration of the Jews to Palestine, which will probably be the seat or centre of a new spiritual polity." This new dispensation or state, he elsewhere shows to be the "New Jerusalem," spoken of by John in Revelation. But that his opinions on this subject have no resemblance to those which are so zealously propagated at the present day by Mr. Miller and others, is plain, from the following quotation from the article in the Hierophant, alluded to above: "The sublime announcements respecting this state, (the New Jerusalem) will doubtless go into accomplishment in the steady and scarcely observed tenor of ordinary, and not extraordinary, providences. . . . Accordingly, we are not to look for the events, constituting the main features, even of the New Jerusalem, which comes down from God out of heaven, in occurrences of a marvellously strange and astounding nature. We are rather to look for them in those which stand directly before our eyes, and to which we become so familiarly wont, that we perhaps never dream, till emphatically reminded of it, that they are a part of the system of prophetic machinery." The arguments of Mr. B. in favor of such a literal fulfillment of Eze. xxxvii. as has been described, are as follows:

1. The general analogy of other prophecies. Not all prophecy, perhaps, but most has had a literal fulfillment. This is especially true of those which relate to the birth and sufferings of Jesus Christ.

2. In the past history of the Jews, we see a remarkable literal fulfillment of Scripture prophecy. They were to be cast out, and become a hissing and a by-word. This has been experienced by them literally; and so of many other predictions respecting them. This fact is generally admitted in respect to the past; why should it not be in respect to the future? The lecturer quoted a remark of David Levi, when writing against priests, the purport of which was, that Christians consider all the predictions relating to the dispersion and sufferings of the Israelites, as belonging exclusively to them, while all those relating to the coming of the golden age, they stealthily appropriate to themselves.

3. The spiritual mode of interpreting prophecy, takes away the evidence to a Jew of the Messiahship of Christ. The strongest argument which we can present to a Jew, is the remarkably literal fulfillment of the predictions relating to the life and death of Jesus.

It is objected against the literal fulfillment of this prophecy, that Paul represents the influence of the gospel as abolishing all distinction between the Jew and the Gentile, and, if it be so, what can be the object of a return of the Jews to Palestine? The answer to this objection is, we know but very little of the object which God has in view in any of the events of his providence. Besides, the language of Paul cannot be inconsistent with the prophecies. And, further, the words of Paul are, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. iii. 28. And the objection, if of any force, proves too much. It proves that there is to be no distinction of male or female, as well as none of Jew or Gentile.

The observations made thus far, respecting the passage in Ezekiel, are designed to settle the true principles of interpretation.

We have in Isaiah, 11th chap. a most remarkable prophecy, which Mr. B. thinks can have no fulfillment but a literal one.

Besides this direct appeal to the Scriptures in proof of a literal return of the Jews to Palestine, the lecturer presented a few other considerations.

1. The Jews expect such a return.

2. Their condition as a people, is very peculiar. They have no government, no citizenship with other nations where they reside, their property, to a very great extent, is personal, and easily moved.

2. The course pursued towards them by the

* The Hierophant, No. II. p. 27.

courts of Europe. They are beginning to be respected there.

4. The situation of Syria at the present moment. Though conquered, it is not really and permanently a prize to either of the nations, which have been so long contending for it. The question has ever been started in the courts of princes, whether Palestine should not be voluntarily relinquished to the descendants of Abraham, who are manifestly regarded as having a kind of *divine* right to the perpetual possession of it.

5. Great light has of late been thrown upon the condition of this country by travellers, and Christian missionaries. The Jew himself is better acquainted with it than formerly, and with every new fact respecting it, which comes to his knowledge, his hopes are strengthened, and he says in the language of his fathers, "Our feet shall stand within thy gates, O Jerusalem."

6. Finally, the prophecies, relating to this subject, are beginning to be more studied, and better understood than formerly. And thus prophecy may become the instrument, in a degree, of its own accomplishment.

The lecturer closed by an ingenious application of the vision of dry bones, in Eze. xxxvii. to the restoration and conversion of the Jews. He alluded to the fact, that a larger number of this injured people have embraced Christianity within the last 15 years, than during fifteen centuries before, and that there is a growing want of confidence in the Talmud.

The First Blood of the Reformation.

The inquisitors of the Low Countries, thirsting for blood, scourged the neighboring country, searching every where for the young Augustines, who had escaped from the Antwerp persecutions.—Esch, Voes and Lambert were at last discovered, put in chains, and conducted to Brussels. Egmondanus, Hochstraten and several other inquisitors summoned them to their presence. "Do you retract your opinion," inquired Hochstraten, "that the priest has no power to forgive sins, but that the power belongs to God alone?" and then he went on to enumerate the other gospel truths which he required them to abjure. "No, we will retract nothing!" exclaimed Esch and Voes, firmly, "we will not disown God's word, we will rather die for the faith."

The Inquisitor. "Confess that you have been deceived by Luther."

The Young Augustines. "As the Apostles were deceived by Jesus Christ."

The Inquisitors. "We declare you to be heretics, worthy of being burnt alive, and we deliver you over to the secular arm."

Lambert was silent. The prospect of death terrified him; distress and uncertainty agitated his heart. "I request four days respite," said he in stifled emotion. He was taken back to prison. As soon as this respite was expired, Esch and Voes were degraded from their priestly office, and handed over to the council of the reigning governors of the Low Countries. The council delivered them bound to the executioner. Hochstraten and three other inquisitors accompanied them to the place of execution.

Arriving at the scaffold, the young martyrs contemplated it with calmness. Their constancy, their piety and their youth, drew tears from the inquisitors themselves. When they were bound to the stake, the confessors drew near.—"Once more we ask if you will receive the Christian faith."

The Martyrs. "We believe in the Christian church, but not in your church."

Half an hour elapsed. It was a pause of hesitation. A hope had been cherished that the near prospect of such a death would intimidate these youths. But, alone tranquil of all the crowd that thronged the square, they began to sing psalms, stopping from time to time to declare that they were resolved to die for the name of Jesus Christ.

"Be converted—be converted," cried the inquisitors, "or you will die in the name of the devil." "No," answered the martyrs, "we will die like Christians, and for the truth of the blessed gospel."

The pile was then lighted. Whilst the flame slowly ascended, a heavenly peace dilated their hearts; and one of them could even say, "I seem to be on a bed of roses." The solemn hour was come—death was at hand. The two martyrs cried with a loud voice, "O Lord Jesus, Son of David, have mercy upon us," and then they began to recite their creed. At last the flames reached them; but the fire consumed the cords which fastened them to the stake before their breath was gone. One of them feeling his liberty, dropped upon his knees in the midst of the flames, and then in worship to his Lord, exclaimed, clasping his hands, "Lord Jesus, Son of David, have mercy upon us."

Their bodies were quickly wrapped in flame: they shouted "Te Deum laudamus." Soon their voices were stifled and their ashes alone remained.

This execution had lasted four hours. It was on the first of July, 1523, that the first martyrs of the Reformation laid down their lives for the gospel.

All good men shuddered when they heard of these events. The future was big with fearful anticipations. "The executions have begun," said Erasmus. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching and preparing new martyrs."

But the joy of Luther in the constancy of the young Christians was disturbed by the thoughts of Lambert. Of the three, Lambert possessed the most learning; he had been chosen to fill the place of Probst, as preacher at Antwerp. Finding no peace in his dungeon, he was terrified at the prospect of death; but still more by conscience, which reproached him with his cowardice, and urged him to confess the gospel. Delivered ere long from his fears, he boldly proclaimed the truth, and died like his brethren.

A noble harvest sprung up from the blood of

these martyrs. Brussels manifested a willingness to receive the gospel. "Wherever Alexander lights a pile," remarked Erasmus, "there it seems as if he had sown heretics."

"I am bound with you in your bonds," exclaimed Luther, "your dungeons and your burnings, my soul takes part in. All of us are with you in spirit, and the Lord is above it all."

He proceeded to compose a hymn commemorative of the death of the young monks; and soon in every direction, throughout Germany and the Low Countries, in towns and villages, were heard accents of song which communicated an enthusiasm for the faith of the martyrs.

Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watched,
And gathered at the last.
And from that scattered dust,
Around us and abroad,
Shall bring a plenteous seed
Of witnesses for God.
Jesus hath now received
Their latest living breath,—
Yet vain is Satan's boast
Of victory in their death.
Still—still—though dead, they speak,
And triumph-tongued proclaim
To many a waking land,
The one availing Name.

[D'Aubigne.]

Revivals.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth."

Says the Baptist Pioneer "As well may we attempt to keep pace with the fleet winds, as to keep up, in our record of revivals, with the actual advances of the cause of Christ. Our Lord and Saviour is riding forth in His glory, in the chariot of the gospel, conquering and to conquer.—The earth trembles at his presence, the mountains skip like rams, and the little hills like lambs; the rock is turned into a standing water, and the flint into a fountain of waters. (Ps. 114.) Shouts of triumph are heard on the banks of the St. Lawrence—they are reechoed from a thousand points beyond the turbid Missouri."

True Female Nobility.

The woman, poor and ill clad she may be, who balances her income and her expenditure—who toils and sweats in unrepining mood among her well trained children, and presents them morning and evening, as offerings of love to her husband, in rosy health and cheerful cleanliness, is the most exalted of her sex. Before her shall the proudest dame bow her jewelled head, and the bliss of a happy heart dwells with her forever. If there is one prospect dearer than another to the soul of man—if there is one act more likely to bend the proud and inspire the broken-hearted—it is for the smiling wife to meet her husband at the door with his host of happy children. How it stirs up the tired blood of an exhausted man, when he hears the rush of many feet upon the staircase—when the crowd and the carol of their young voices mix in the glad confusion—and the smallest mounts or sinks into his arms amidst a mirthful shout.—Chambers' London Journal.

Sufferings of the Jews in Persia.

We received a visit from a Jewish physician of high repute among all classes of the natives. He made a bitter complaint of the oppressions which his people are suffering from the Muhammadans. "Two nights ago," said he, "some Moslem ruffians went into the house of one of our people and ordered him to bring out wine. The Jew went out and declared to them that he had no wine; and the ruffians enraged at the disappointment, killed him on the spot." Large numbers of the Jews, the physician continued, have tried in vain to induce the governor to apprehend and punish the murderers. This statement accords entirely with other instances of outrageous oppression, which the poor descendants of Israel suffer here from their Muhammadan masters. The Dr. concluded his sad tale, by remarking, that if the Messiah does not appear soon, he feared their nation would be exterminated. "To my inquiry when he expected the Messiah would appear, he replied, that each of the six days of creation is the emblem of a thousand years; that four hundred of the six thousand years now remain; that the seventh day is the emblem of a seventh thousand years, at the commencement of which period the Messiah is to come, and during which he is to reign; accordingly, four hundred years remain before his advent. I told him that if the Jews must wait four hundred years longer for the Messiah, under their present oppressions and persecutions, I thought he had serious reason to apprehend their extinction. 'O,' said he, 'four hundred years is the utmost limit. We expect the Messiah soon; he may come this year, or this day.'

Common sufferers as the Nestorians and the Jews are from their oppressive Muhammadan masters, we should suppose that they would compassionate each other's condition. But the fact is far otherwise. The Nestorians detest the Jews as cordially as the Muhammadans can hate both Jews and Nestorians. They will never eat any article of food prepared by a Jew, and will hardly enter a Jewish dwelling. And whenever an Israelite suffers oppression from the Moslems, the Nestorians exult in his sufferings. They affect to do this from religious principle, because the Jews were the murderers of our Saviour. [Perkins's Residence in Persia.]

CRANIA OF EGYPT.—It is currently reported that Dr. Morton of Philadelphia, is preparing a work that will possess an extraordinary interest for the antiquarian and physiologist, on the crania of the ancient Egyptians.—Skulls have been put in his possession, belonging to a remote epoch, by Geo. R. Gliddon, late a resident of Cairo, who

has been lecturing very acceptably in Boston, on the archaeology of Egypt, and he will thus be enabled to develop some remarkable facts in regard to the primitive inhabitants of the valley of the Nile. He will satisfactorily demonstrate that the builders of the pyramids were Caucasians. This will be an unexpected discovery to the historian, since the opinion has been propagated, from age to age that the authors of the monumental hieroglyphic were Africans. That they were white men, seems now placed beyond dispute by the erudite researches of Mr. Gliddon; and his assertions it is said will be abundantly corroborated by the silent, yet essential testimony of a large collection of dry bones which address the modern philosopher in a language which cannot be misunderstood.—*Boston Merc. Jour.*

For the Christian Secretary.

Home Mission.

AM. BAP. HOME MISSION ROOMS,
New York, March 30, 1843.

To the Secretaries of the State Conventions and General Associations.

In collecting a library for the Mission Rooms, the Executive Committee wish to obtain complete files of the Annual Reports of all the missionary bodies of our denomination. Those documents are already valuable, and are becoming more so every year, as they furnish a continuous history of missionary transactions in particular sections of the country. In the course of time they will be very eagerly sought after, and to this Society most especially, they will be very valuable.

We are deficient of the following reports:

Maine Convention—the first 14.	all previous to 1837, and that for 1839.
New Hampshire, " "	1836.
Vermont, " "	1836, and those for 1835, 1836 and 1839.
Massachusetts, " "	1836.
Rhode Island, " "	1837.
Connecticut, " "	1836.
New York, " "	1830, and that for 1837.
New Jersey, " "	1835.
Maryland U. Ass'n, " "	1839.
Virginia Gen. Ass'n, " "	1836.
N. Carolina Convention, " "	1839, except 1st ann., and that for 1842.
S. Carolina, " "	1836, and that for 1837 and 1838.
Georgia, " "	1839.
Alabama, " "	1840.
Illinois, " "	1837, and that for 1839.
Indiana Gen. Ass'n, " "	1838.
Ohio Convention, " "	1838.
Champlain, " "	1841, and that for 1842.
Arkansas, " "	all except 1836.
Tennessee, " "	1837, 1839 and 1840.
Kentucky Gen. Ass'n, " "	1833, 1840, '41 and '42.
N. Western Convention, " "	1841.
Michigan, " "	for 1837.
Louisiana Home Mission Society, we have none.	
Missouri Convention, we have none.	
General Convention of Western Baptists, all except 1833, 1836 and 1837.	

* We wish a complete file of these, if possible, as many of those we have, are deficient.

† Of the existence of this body we were uninformed until recently.

We respectfully request the Secretaries of those bodies to make an effort to collect the deficient numbers and send them to us by private conveyance. The approaching anniversary at Albany, on the 25th April, will afford an excellent opportunity to forward them. In those cases where there are but two or three copies to supply, if a private opportunity cannot be found, they can be mailed.

While upon this subject, we desire to express our earnest wish that all the missionary bodies will invariably print their annual reports in pamphlet form. It is the only convenient form for preservation. The expense is small and generally more than repaid by those who read them. If it is an object for any to economize in that way, the cost of printing an edition on the types set up for the weekly papers, would be but a mere trifle.—It is very desirable that the reports of any particular body should always be printed of one size.

We will venture a suggestion, also, upon this subject; that is, that those who write annual Reports, and those who record the proceedings of an anniversary, and "make up" the pamphlet for the press, should bear in mind that they labor for posterity. If so, should not their productions assume so much of the historical form as that when other generations arise in their places, the progress of the body can be easily traced? The addition of statistical tables will increase the value of the documents for future reference, and on this account will be more carefully preserved.

There are two tables greatly needed in all these reports: 1st, A Missionary Table, showing the names of missionaries, their post office address, stations, labors and results, and 2d, An Association Table, showing the Associations connected with the body, the number of churches, ministers, members, and number baptized in each. The utility and importance of such tables would soon be discovered and appreciated.

A complete file of the Northern Education Society's Reports, also, is requested.

The Eleventh Anniversary of the American Home Mission Society will be held in the Pearl street Baptist Church in Albany, on Tuesday, April 25th, 1843. The meeting for business will commence at 3 o'clock, P. M. The evening exercises, consisting chiefly of addresses will commence at half past 7 o'clock.

BENJ. M. HILL, Cor. Sec.

RECEIPTS—CONNECTICUT.

A friend in First Church, New York city, \$10;
Mrs. Fanny Johnson, do., \$1.

For the Christian Secretary.

MIDDLETOWN, April 4, 1843.

BRO. BURR.—Will you allow me to say a few words relative to our Lord's glorious appearing? My desire to add to what has been said, originates in the belief that the community has a right to all the light which God has shed on this subject.

Dr. Jarvis wrote a letter recently, in reply to enquiries which had been addressed to him on this subject, in which he affirms, positively, that Mr. Miller is wrong in his chronology. "The world," he says, "according to Mr. M. should have ended several years since." We are left to infer that this conclusion is based on the difference between the vulgar and the true era. Now, with all due deference to the age, education, and influence of the author of that letter, the whole community have a right to know, if not already informed, that neither the date of the Christian era, nor the birth of Jesus, nor his age at the crucifixion is once named in the prophecy Dan. 9, 24. These points about which the learned will, doubtless, continue to differ, are not necessarily brought into the calculation. Why then does the Dr. make a false issue, and turn upon his opponents only to reproach them with ignorance, delusion and sin? We

know who has said that "for every idle word" we "must give account in the day of Judgement." Surely, it is worse than idle for a learned clergyman to misconceive his less learned opponents, and then as if conscious of intellectual elevation, throw odium on them by opprobrious epithets! An apostle would enquire, "why dost thou boast?" But it is written that when "Jesus was reviled, he reviled not again,—when he suffered he threatened not; therefore I will not be uncourteous, because the Dr. has been severe. The frame of my spirit must change ere I shall dare "render evil for evil, to any man." Many who contend about the truth, it is to be feared, lose sight alike of their accountability to its author, and of the sympathy which is due to an erring fellow mortal, who may by having the truth spoken "in love," be reclaimed from the mazes of error.

Let me then state the point on which the Dr. misconceives those whom he opposes. The prophecy on which Mr. Miller bases his calculation that "the end" will be this year, is recorded Dan. 8, 13-19, and more fully explained Dan. 9. We feel persuaded that the 70 weeks, Dan. 9, 24, end in the crucifixion, or the ascension of Messiah,—which occurred A. D. 33. We find Playfair, Ferguson, and David Young confirm our faith. Nay more, it is understood that Dr. Jarvis himself confirms it, by the same mode of proof—astronomical calculation. The remainder of the 2300, Daniel 8, 14, from which the seventy-sevens were cut off, is to be reckoned from that point, A. D. 33. Thus 70 sevens—490,—2300 leaves 1810, +33, the year of the crucifixion, brings us to 1843. The age of Jesus, as well as the exact date of his birth are matters not even mentioned in the prophecy, consequently they are not allowed to divert or confuse us. The year referred to in the prophecy—the year of Jesus' death, is ascertained, I suppose, beyond controversy. This makes "the vision," "the time appointed" for "the end," terminate 1843. If the year of the Redeemer's birth, or his age at his passion, be a subject of enquiry, it should be known that these questions, though not necessary to an explanation of this prophecy, may be satisfactorily answered. The 70 weeks, or 490 years is thrown clear across the period about which there is any controversy. They reach to A. D. 33 of the common era—thence all is plain to 1843, when "the end" is to be looked for, when the beloved prophet will rise up in his lot.

The necessity for my saying something through the press of our city arose from the facts in the case. Opposition was rife, and it seemed as if "the adversary" looked out, rolled his huge eyeballs and shook his mane as if triumphant. The truth was needed to say, "The Lord rebuke thee, O Satan!—the Lord that chose Jerusalem, rebuke thee!"

There are several points which I should like to touch had I room to write, and you to print, one of which is the oft repeated enquiry, what will you do if the Lord does not come at the time expected? I answer I shall have the satisfaction of knowing beyond all controversy that I "love his appearing"—also that my soul is much richer in the experience of divine grace—that my views of Bible truth are greatly enlarged and improved, and that it is better "to be ready and not go," than to be found among the unbelieving. But I am reproved when such language is used without explanation. I entertain no fear that the promise shall fail—neither will my conscience, or my Judge, ever cause a blush for lifting up my head and looking up," as he has directed, when my "redemption draweth nigh." If shame ever mantles any face at the appearing of Christ, it will be the face of him, who, when he sees the truth, refuses from some sinister motive to avow it. If this subject does not appear to other minds as it does to mine, it does not effect my duty. Who would, who could blame an affectionate, afflicted wife for desiring the return of her husband, when she knew it would end her trials? "I would be a shame to her not to expect him as soon as his letter authorized an expectation. Now I feel assured that our Lord has given us ground for expectation, hence I long for it more than for anything else. I love his coming with all my heart, and have a rich earnest of it, of which I am infinitely unworthy, and for which I would ever be devoutly thankful. Amen! I come Lord Jesus.

Yours, J. B. COOK.

THE PRESS AN AUTHORIZED MEANS.—That truth written and read is a divinely authorized means of publishing the gospel, the very parchment that contains all other divine injunctions, speaks as with a thousand tongues, even if the finger of God had never written on tables of stone, or there was no assertion that "all Scripture is profitable," and no command to "give attendance to reading," and dig as for hid treasures in these sacred mines. And if such was the value thus divinely attached to this means of grace, when to obtain copies was so difficult, what is now the obligation to employ the press with its thousand tongues, and facilities passing belief to them of old.

Dancing Clergy.

The London Record, an evangelical paper of the English church, is said to be doing good service to the cause of truth and purity at the present day. Under the accumulated and increasing weight of Puseyism, it is gratifying to know that there are men in the Episcopal church who are not backward in speaking out against the corruptions of the church. After some pretty severe and somewhat ironical remarks upon the "Dancing Clergy," by the editor of the Record, in which he intimates that their dancing propensities do not attract any displeasure from the Tractarian sect, he says:

"We have been led to these observations by observing the following paragraph in the Norfolk Chronicle of the 21st ult. How melancholy! If the bishop of Norwich would look for the true reason of irreligion in his diocese, and of the poor not attending the house of God, he would find it, not in pews, but in dancing, hunting and shooting clergy on the one hand, and Puseyite aspirants on the other. Does his lordship think that the most ignorant peasant does not feel the incongruity of dragging a frivolous, dancing clergyman to attend his dying wife or child, or that he will hear with reverence the words of God from the lips of the midnight reveller? The thing cannot be. When will the clergy cease to think so dis-

paragingly of the intellect of the most ignorant of the laity, as to suppose they will expect to gather grapes of thorns, or figs of thistles? The following is the paragraph from the Norfolk paper we have named:

"The third Subscription Ball at the Assembly Rooms, King's Head Inn, Diss, was very numerous and fashionably attended; more than 100 were present. Amongst those present were Geo. St. V. Wilson, Esq., Rev. Temple Frere and family, Rev. Richard Cobbold and family, Rev. W. Manning and family, Rev. G. Bidwell and family, Rev. T. Wilson, Rev. J. Chevalier, Rev. W. Wallace, W. Barlee, Esq., Rev. C. Browne, Rev. R. Surtees,—Surtees,—Surtees, Esq., Franklin, Esq., Rev. Chenery, Rev.—Harrison, W. Pooley, Esq., Mrs. Whittaker,—Upton, Esq. &c. &c."

We have shortened the catalogue by omitting some of the names of laymen."

Christian Secretary.

HARTFORD, APRIL 7, 1843.

Persecution of Greek Converts.

The readers of the Missionary Magazine have already, and doubtless with deep interest, perused the account given by Mrs. Dickson in the April number, of the baptism of two young converts, John and Kiriakes, who had travelled 250 miles from Patras to Corfu, to follow the Saviour in this ordinance. They were the fruits (we believe) of the labors of the indefatigable Apostolos, a native preacher, and seem to be a couple of very promising characters. The letter of Mrs. D. also mentions that there were a few more hopeful cases in Patras—forming a little band, who were anxiously waiting till such time as brother and sister Buel from Malta could come over and break the bread of life to them.

By the subjoined extract from a letter recently received from Mrs. Buel, by the wife of one of our pastors, our readers may see what awaited these young confessors on their return to Patras, and feel themselves afresh incited to pray and weep for the cause of Jesus in the land of Paul's trials and triumphs—Greece, but alas, "living Greece no more."

MALTA, Jan. 24, 1843.

"But you doubtless will prefer to know of the prospects of our own mission, and whether we expect soon to return to our chosen field of labor. I have delayed mentioning this, because before this reaches you, I presume you will have received through the Board all that I can give you. At present I can only say we are yet staying in Malta, and know not where the Lord will direct us. A few weeks ago we received permission of the Board to go to Patras, and our hearts were cheered with a prospect of soon making ourselves useful to a little band of disciples there, who had long been pleading for us to come and teach them. They are now scattered. Their enemies have driven them hence, and whether the Lord will collect them again is known only to himself. Mr. Buel is now preparing an account of the recent persecution at Patras, which he will forward to the "Rooms" by next post, and which I trust you will see before this arrives. Hence I need not go into the detail of those painful transactions. In case, however, of a failure of his letter, I will add, that on the last Sabbath previous to the departure of Mr. Love from Corfu, two young disciples from Patras, who had for months previous given satisfactory evidence of conversion, were baptized, having come the distance of 250 miles to enjoy the privilege of obeying Christ in that delightful ordinance. On their return to P. they were met at the wharf by a crowd of the enemies of our Lord, who shouted, "Away with these pharisees!" Away with these anti-Christians!" while they quietly retired to their several homes. On the following morning, however, when they appeared in the streets, they were again assailed by the mob, and only preserved from violence by the timely interference of the police. After being detained under military protection some 20 days, bro. Apostolos writes they were ordered by the authorities to leave, in order to restore the tranquility of the town. After some persuasion, John, one of them was allowed to remain, and Apostolos went to Athens, where he now is, pleading his cause, and that of his persecuted brethren, before the King. Such is our latest news of our dear bro. who have embraced the gospel in Greece. They are in the furnace of affliction, but it is a consoling thought that He who placed them there, saw it necessary for them, and He is able to preserve them, and to bring them out as gold well refined. They appeared steadfast, and exhibited much patience and fortitude in the hour of danger, and Apostolos seems full of expectation that his efforts before the Government will be crowned with success. God grant that he may succeed so far as shall be for His glory, and the promotion of His kingdom in Greece. This is indeed a trial of our faith, but it remains unshaken. We do believe a great work will be effected in this nation to the glory of our great Captain. But never for a moment, since we have been eye-witnesses of the superstitions of the people and of the influence of the priesthood, have we supposed good would be effected without persecution. O may we, and the converts, be prepared by grace to meet the trials our heavenly Father shall see fit to send upon us."

* A name given by Greeks and Catholics to Protestants, implying great reproach.

[Correspondence of the Christian Secretary.]

WASHINGTON, April 1, 1843.

I have neglected to write you for some time, for the following reasons:—Want of time—Little of interest to communicate—Fear of writing too much. I never had any talent or disposition for gossiping, i. e., running about to hear and report the latest rumors afloat, and this must be my excuse for having gratified such of your readers as have itching ears for novelties, very little. This city is always full enough of rumors to employ the time of the idle and curious, such as speculations respecting dismissions from, or appointments to office—resignations in the Cabinet—the political bearings of Congressional enactments—the presence of distinguished individuals, and crowds of office seekers—the probabilities of peace and war, &c. &c. For my own little knowledge on most of these subjects, I am indebted, though in the midst of the crowd, to one or two public papers which I get time to glance over.

The last month has been one of remarkable, and it is said, unparalleled coldness. This might have been reasonably expected, when it was remembered that we had fine spring weather during most of December and January, but when the alternation actually took place, and the latter months invested March in their wintry robe, the change was so extreme and unexpected, that society seemed almost to lose the power of motion. The great snow storm of the 16th, which it appears extended from the most northern regions to New Orleans, fell here to the depth of a foot and suspended nearly all communication with the country. Two or three sunny days and rain since, have carried off the snow, but the weather is yet severely cold, and last night, water in exposed situations froze half an inch thick. There is now scarcely an indication of vitality in the vegetable world, while at this period last year, early gardens were far advanced—the present season is at least six weeks more backward.

Consequent upon this unseasonable rigor, and the sudden changes of the winter, death has been busy the last month, and struck down many around us almost without warning. A sudden cold fastens upon the lungs, and in three or four days the soul returns to God who gave it. Many families have been bereaved—many hopes blasted and many households deprived of their heads. But in the midst of all these scenes of change and affliction, the spirit of God is yet evidently in our midst, reasoning with men of righteousness and a judgment to come, and putting songs of joy into the hearts of penitent sinners. The meetings have been continued without interruption, three each day, till the present time, and last evening the church voted to continue them the same during the coming week. At evening meetings, there are more or less inquirers always coming forward for prayers: these meetings are well attended, and a number have been converted, who date their first serious impressions since the departure of Mr. Knapp. But the church labors at present under great inconvenience from having no ordained minister. More than 20 now stand ready for baptism, but the ordinance must be postponed another week, as the church has been disappointed in their expectations of an administrator for to-morrow. Bro. Sampson, the accepted and officiating pastor, labors with faithful and untiring diligence, but he is yet a Newton student, and undisciplined. This youthful church have taken incipient measures for erecting a house of worship with encouraging prospects, and the work will be accomplished as soon as it can be done, with prudence and sound judgment for guides.

The Navy Yard church is still blessed with a revival, and that also must suffer the disappointment of having no baptism to-morrow, its pastor being absent. There are also indications of a good work in the old or 1st church, many of its members being revived in their faith and hope, and new and frequent prayer meetings are well attended. The revival is also in progress in two, at least, of the Presbyterian churches—a powerful work in one of the Wesleyan Methodist, and a truly spiritual, though not extensive revival in the Protestant Methodist, a small band of devoted Christian brethren. In one of the Episcopal churches, also, it is a season of deep religious interest.

A letter from Mr. Knapp states that his meetings in Richmond are thronged with attentive audiences, and requests an interest in the prayers of Christians, that the word preached may be blessed. The Rev. Herald will keep you informed of the progress of the work in Richmond.

A brother of the Second Advent doctrine has been in our city some time (I am informed) and preaches at the Navy Yard, the places of worship in the more central part of the city having probably been denied him. This is not wonderful, as a majority of professing Christians, as well as the men of the world, are not ready for the end of all things yet, and therefore are not prepared to welcome such a belief. I accidentally heard of his being here several days after his arrival, and do not learn that he has made any impression upon our community. But oh! that men would reflect that the event is just as certain as though the particular moment had been revealed in the Bible. "Watch therefore."

More Baptist Bible.

"The Puritan," a Congregational paper of Boston, in a list of spurious Bibles, gives as No. 4 of the series, "The Baptist Bible, a sectarian version," * * * made for the express and avowed purpose of promoting the peculiar views of that denomination."

This is simply false. That version was "made for the express and avowed purpose" of giving a correct translation of the inspired original. Is it, as such, a successful attempt? If not, show it, Cameroy; show it, Puritan, and there an end. Is baptize (for there's the pinch) correctly translated immerse? Will the Puritan say it is not? To be sure he will—he will say any thing in this cause.

Dear reader, is a Bible which teaches immersion, burying by baptism, and such ultra notions—a Baptist Bible? Certainly it is. It's fairly fastened on us, and there's no use in denying it; and we cannot help it either—God made the Bible, not we.

But will not the Puritan, now, like a good Christian man, retract his assertion that Bernard's version was "made for the express and avowed purpose of promoting the peculiar views of a denomination," which is certainly false, as he doubtless knows? Certainly not; and any simple soul that thinks he will, as a matter of course, knows nothing of the peculiar tactics of New England Congregationalism. You might as well have asked his ancestors to retract the gallows and the whipping-post.

II. It don't become Baptists

To evince that littlet of all liberality, which consists in imputing a decisive victory to one of two parties in a debate (and that, of course, the one with whom we happen to agree) as though it were universally admitted. A trick, designed, probably, to produce effect on those who are at a distance from the scene of conflict. These public discussions don't amount to much, any way. The cause of Truth as often suffers in them, as the contrary; especially if it happens to be committed to a mere reasoner, (however acute) and opposed to specious error in the hands of a popular speaker,—one who can "tickle the ears of the groundlings." Generally, I suppose, the parties who hold the opposite views, go off more than ever confirmed in their previous opinions.

Such a discussion, you know, came off recently at New York on the Capital Punishment question; and hardly was it over, before half a hundred strong-lunged newspapers began to "crow like Chanticleer"—the mammoth Presbyterian presses in the lead—because Messrs. Cheever and Cox had beaten Messrs. O'Sullivan and Greeley into mummies. "A more triumphant overthrow was never witnessed, as we believe is now universally conceded." That's the kind of talk. Universally conceded, by whom? Did Messrs. O'Sullivan and Greeley or their partisans concede any such thing? Not a bit of it! Those opposed to their views concede it—doubtless, universally; and so they would have done, let the boot have been on which leg it would.

Don't suppose, bro. editor, that I am a discomfited advocate of the abolition of Capital Punishment. I happen to be on the other side. But who is to decide, as to the victorious party in any such mooted matters? Oh, the New York Observer, to be sure. The same paper that regaled its readers every day for more than a year, with a series of attacks on Prof. Kendrick's translation of the Bible—and when, in reply, the Professor was (at least to our mind) leisurely devouring Mr. Cameroy, by weekly instalments, kept up its little running pop-gun of comments, on the

signal triumph of Cameroy—the universally conceded overthrow of the new translation, or words to the same effect—until, silenced, I suppose, for very shame, it suddenly announces that Mr. Kendrick has already written too many articles, and must stop—short off! (I do not quote from the Observer, but I am confident I do not misrepresent it.) However, I have no quarrel with that big newspaper,—it is assiduously pursuing its vocation; but I am sorry to see Baptist papers taking it as a pattern, in the matter of the discussion aforesaid.

Such things become the Observer, but they sit ill upon the Advocate and Register. Such a policy may do for Pædobaptists, but it does not become Baptists. So, at least, surmise
THE DRAGON.

Revival in Wethersfield.

BRO. BURR.—As we are frequently comforted and cheered by accounts of revivals of religion in your excellent paper, we feel it our duty and privilege to contribute our mite, believing it will be cheering to the friends of truth, and particularly to the friends of the Baptist church in Wethersfield.

We had been for a long time in a weak, low, and desponding situation, but we determined to make one more effort, by the help of God, to rise. We engaged Elder R. J. Smith, of Lansingburgh, to hold a protracted meeting with us, Dec. 17th, 1842, under very favorable circumstances. The way having been somewhat prepared by fasting and prayer by the church, and more particularly by a series of lectures on the second advent of Christ, by Mr. H. A. Chittenden, delivered in a most solemn and impressive manner, to a crowded house.

Bro. Smith commenced preaching in a very pungent and pathetic manner, to the church, which soon began to break down in their feelings, and confessions of coldness and shortcomings became very general in the church,—a deep feeling of penitence was felt and manifested by many of the brethren and sisters, and the Lord poured out a spirit of prayer upon them, (such as has not been witnessed for a long time,) that He would again appear and build up Zion, that He would bless the truth so faithfully preached. The anxious soul began to come forward for prayers, the work increased and became powerful. Our Pædobaptist friends came in, and shared in the labor and blessing that God was bestowing upon us. The house was crowded, and numbers had to go away for want of room. The body slips would not contain all the anxious; in fact, the feeling was so deep that they were to be found in every part of the house, and as numbers were converted and came out praying, their seats were filled by the increasing number of those in trouble.

Our neighbours soon set up meetings by themselves, and the work soon spread to almost all parts of this large Society. The schools shared largely in this blessed work. It is thought by some that as many as three hundred, of all ages, have obtained hope; whether they are all genuine, must be decided by the great Searcher of hearts.

Bro. Smith left us on the 29th of Jan., after performing his arduous and acceptable labors with us, succeeded by the blessing of God, having baptized twenty-nine, a part of which are from the Pædobaptist ranks;—some of them declare they knew nothing about religion before.

The work has continued, though less powerful, since Bro. S. left us. Numbers have been converted, and four have been added to us since—making 33, and more are expected forward soon. Two backsliders have been restored—brethren in the prime of life. A good proportion of young men have been added, one, or more, we expect will devote themselves to the ministry. The converts have generally come out strong, and have taken right hold with confidence, and their labors have been greatly blessed. We can truly say that an era has commenced with our church, the truth has blazed forth from the speaker's lips in such a manner as never was witnessed here before, accompanied by the power of God the fancied walls of Gibraltar have received a racking that Roman cement can never repair. The traditions of men which make void the law of God, have been set forth in such true light that many, even among their abettors, are ashamed of them.

Bro. Wm. A. Smith has labored much, and very acceptably with us.—We have engaged Eld. H. B. Kenyon from the State of New York, to be our pastor for one year. He has entered upon his labors under very promising circumstances. We added the following to our church Covenant.

The Baptist church in Wethersfield considering the improvement in public morals respecting using rum or intoxicating liquors as a common beverage, we make the following additional article to our church Covenant, viz:—

We disclaim all fellowship with any person, male or female, who shall sell or traffic directly or indirectly in intoxicating liquors, (without being lawfully appointed to sell the same for medicinal uses,) or drink the same as a beverage.

Yours, in Christian bonds,

Wethersfield, April 3, 1843. S. MINER.

Revival in Westfield.

BRO. BURR.—God has been pleased to visit Westfield this winter with the sweet and heavenly influences of his gospel. The whole place has long dwelt under the cloud of mercy and a goodly number have been added to the Lord. In both churches a pious state of feeling exists, and the spirit of opposition and levity, have seemed to lose their entire influence through the whole place.

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The Baptist churches are in a very happy state.
Their beautiful little meeting house is all paid for,
and they owe nothing for preaching, and are in
good spirits, trying to live. But they are few in
numbers, and not rich; and as their old minister
has left them, they will really need help from the
Convention, or from some other source, which I
hope they may not fail to have.

Middletown, March 29, 1843. J. GOODWIN.

Discussion on Baptism.

We have received a pamphlet in which the Rev.
J. T. Hendrick's letters on baptism are reviewed,
by the Rev. J. L. Waller, one of the editors of
the Banner and Pioneer. Our time is too much
occupied to allow us to devote that share of atten-
tion to such discussions as they deserve, and in-
stead of any remarks of our own, we herewith
substitute the following notice of this pamphlet,
by the editor of the Baptist Record.

Rev. J. L. WALLER.—This brother is eminent-
ly entitled to the appellation "Defender of the
Faith," in Ky. Upon his shoulders mainly rest
the public discussions on the baptismal controver-
sy, written and oral, which take place in the
State, and from an intimate acquaintance with
him we are prepared to say that the weight which
he bears enough to bear all the weight which the
Pedo-baptist polemics of the State can cast upon
them. He is thoroughly conversant with the
whole subject, and never meets an adversary with-
out overwhelming him. He is doing a good work
—and all he needs is a little more of the "suavi-
ter in modo," which would enhance his real
strength. We have just received a pamphlet of
his, reviewing the Rev. John T. Hendrick's let-
ters on Baptism, concerning which we have only
room to say,—that if Mr. Hendrick ever writes
again on the subject of baptism in Mr. Waller's
diocese, he will evince a stoical insensibility to
torture, that would immortalize a Mohican.

DEATH OF A MISSIONARY.—The Rev. ABEL
K. HINSDALE, missionary to the Independent Nes-
torians, died at Mosul, in December last, of lung
fever.

SNOW IN ALABAMA.—The Alabama Baptist
says that snow fell to the depth of one inch on
the 15th of March, being the first snow they have
had this season.

ELECTION.—The returns come in so slowly, that it is im-
possible to decide how the election has terminated. From
present appearances, we are inclined to think there is no
choice of state officers by the people.

Lines on the death of Miss Sarah L. Gibbs, of Sur-
bridge, Mass., and other communications are unavoidably
postponed.

Selected Summary.

Death of Melzar Gardner, Esq.

The following letter was written by a gentleman in Vir-
ginia, to Mr. Henry F. Gardner, of this city, brother of
the deceased. Mr. Gardner was well known in this place,
as a writer of some note. The origin of the difficulty be-
tween Mr. G. and the person who killed him is not known.
We have seen it suggested in one of our city papers, that
the principles of Mr. G. touching a certain policy in Vir-
ginia, were unpopular. It is known that large numbers of
hands have been dismissed from the different Navy Yards
within a year or two past. At the Yard in Virginia, it
seems that slaves were retained, while the regular work-
men were discharged. Mr. Gardner opposed this measure
in his paper, and maintained that when a man was rich
enough to own slaves, he ought to be rich enough to sup-
port them without the aid of Government. This, un-
doubtedly, had a tendency to excite the ill-will of the own-
ers of the slaves thus employed. A week or two before
the murder, Mr. G. stated that his life had been threatened.
Whether this was the cause of the difficulty which termi-
nated in his death, we are unable to say.

PORTSMOUTH, VA., March 31st, 1843.

DEAR SIR—Under any circumstances, it is disagreeable
to communicate unpleasant news, but the task now imposed
on me is the most distressing which has ever fallen to
my lot, and one which will require all the fortitude which
you may possess to bear. What I have written, will pre-
pare you for the worst. Your brother is no more. He
expired about 12 o'clock, yesterday, and the circumstan-
ces attending his death, render it particularly distressing.
A man by the name of Cooke, of Norfolk, shot him with
a pistol; the ball entered his heart; he died instantly, with-
out speaking a word.

Cooke attended a political meeting in this town on the
20th ult., and there after making particular inquiry to as-
certain that Mr. Gardner was not there, made a most un-
justifiable attack upon him, which Mr. Gardner noticed in
his paper of the 22d ult. In an article headed "The Meet-
ing," which you have probably seen, Cooke made threats
that he should demand satisfaction, and called upon the
people to make considerable display here; he tried to get Mr. Gar-
ner out of the office, that he might attack him in the street,
but he declined going out to meet two or three armed men.
Yesterday, Mr. Gardner had business in Norfolk, and fear-
ing that Cooke might attack him, he armed himself with
one of Cooke's revolving pistols, that he might defend himself
if attacked. Cooke came over here yesterday, and hearing
that Gardner had gone to Norfolk, went immediately back;
they met on the wharf in Norfolk. Cooke threatened with
drawal of what was in the paper. Mr. Gardner told
him he could not withdraw until he had retracted what he
had said at the meeting. Cooke then raised his cane to
strike, and Mr. Gardner put his hand in his pocket for his
pistol; this observed, he closed in with him, seized the
pistol as soon as it was out of the pocket, and being a very
athletic man, wrested it from him, and with one arm around
him, so that he had him completely in his power, with the
other hand he pushed the pistol hard against his breast and
fired. He then let go of him, and walked immediately
away, saying, "I am satisfied." The whole was but the
work of a minute, and the bystanders were so completely
horrified that he was suffered to go away without arrest-
ing him. He has since been arrested, and is now undergoing
an examination, which will not be closed until after the mail
leaves. I have little hopes that he will have justice done
him, as he belongs to one of the most wealthy and influen-
tial families in this part of Virginia. Had it been done in
Portsmouth, he would probably have met with a very dif-
ferent fate. The excitement here is the most intense I ev-
er witnessed. There was to have been a Town Meeting
to-night, to express our regret at the loss of our community,
and in fact the whole town is in a state of commotion,
and Mr. Gardner, who has sustained in the death of Mr.
Gardner, but the excitement is so great, it has been thought
advisable to postpone it until after the funeral, which will
be at 3 o'clock, to-morrow. Mrs. Gardner bears it with as
much fortitude as could be expected; she is surrounded
with friends—all that can be done, will be. His remains will
be put in a zinc coffin, made perfectly tight, and that put into
a coffin, made perfectly tight, covered with a black
cloth, and the whole enclosed in a tight box and de-
posited in a brick vault, so that if you think fit to re-
move him, it can be done at any time. Though a stran-
ger to you, yet I deeply sympathize with you in the loss you
have sustained. There is no man living, that I feel so much
regard for, as I did for your brother. I became acquainted

with him more than a year ago, when he first came to Vir-
ginia, and the more I knew of him, the better I have loved
him.

It is the wish of the citizens generally, that his remains
may rest here, that they may erect a monument commemo-
rative of his great moral worth, and to perpetuate the
infamy of his murderer. Yours truly,

The verdict of the Coroner's jury was, that the said Mel-
zar Gardner came to his death on the 30th day of March,
1843, in a scuffle with Mordecai Cooke, Jr., of said Nor-
folk, near the ferry house in said Norfolk, by the dis-
charge of a pistol which he said Cooke drew from his
breaches pocket, and which was taken from him by
said Cooke, and fired off by said Cooke in the scuffle,
the ball from which pistol entered the left side of said Gardner,
near his heart.

The Storm on Tuesday.

The rain storm of Tuesday appears to have prevailed vi-
olently at the South. The Providence Journal says that it
rained in that city through the day, and during the after-
noon violently, and that the water poured down the streets
in torrents. We received nothing from New York yester-
day by either of the routes. It was understood that
there was an interruption of both the Stonington and Nor-
wich Railroads.

Since the above was written, we learn from Adams' Ex-
press Agent, that the train for New York, via Stonington,
did not leave Boston yesterday afternoon, but the mail was
forwarded by the Norwich route—the train and passengers
all returned in the evening from Worcester, in consequence
of the interruption of the Norwich Road. About 300 feet
of the Norwich and Worcester Road is washed away be-
yond Danielsonville, with a bridge. Also a bridge at Jew-
ett City. An Engineer, in going out at 1 A. M., yester-
day morning, to explore with a hand locomotive, was pre-
cipitated into the river, from a height of thirty feet, at Dan-
ielsonville, having come to the rupture before he was aware
of it. All the locomotives are on this side the breach, ex-
cept one with a freight train, which is between Jewett City
and Danielsonville.—Boston Daily Advertiser, March 30.

STORM AND FRESHET.—The severe storm, first of snow
and then of rain, on Monday and Tuesday, proves to have
been very disastrous to the roads and bridges in this section
of the State, especially in this county. The Fair Haven
bridge has been damaged at the west end, and several
bridges have been carried away on Mill River—the old
West bridge on the New York turnpike, a bridge on the
Derby road and one at Whitteville, and another at West-
ville, &c.—and worse than all, we regret to hear of a loss
of life at Westville. Mr. Orville Collins, firm of A. Collins
& Son, of Strainsville, in attempting to cross the bridge near
Bradley's Spring Factory, in Westville, which, as well as the
road, was covered with water, mistook the path and drove
into the stream, and he and his own horses were drowned.
A companion in the wagon with him escaped. Mr. Col-
lins leaves a wife and five children to deplore his untimely
end.

All the land mails of yesterday, except those by railroad,
were brought back to the Post office, as it was impossible
for them to proceed.

The canal is but little damaged as far as heard from.—
N. H. Palladium.

FIRE IN TRENTON.—THREE LIVES LOST.—A ship from the
Trenton (N. J.) State Gazette, mentions the destruction by
fire of the True American Inn, on Mill Hill, on Monday
morning, while the inmates were asleep.

John Bozer, a boarder, had barely time to escape with
his life, after running to the front room, and awakening
two men who were lodging there. These men did not es-
cape, and their black, crisped remains were taken from the
ruins the next morning. The trunks of the bodies, a shape-
less and most shocking sight, without the legs, and one of
them without a head, are all that remain.

A little girl, 9 years old, was burnt, her remains being a
shapeless horrid sight.

The inkeeper and inmates were all Germans, the two
men burnt having been there but a few days. Four per-
sons escaped.

The house was the head quarters of General Washington
on the 24 of January, 1777, being the place where the
council of war was held, which decided on the march upon
Pinepoint.

SEDITION.—The following bill is before the Legislature
of Pennsylvania.

An Act to punish sedition, and to afford a more adequate
civil remedy for the injury.

Sec. 1. That the sedition of any female is hereby de-
clared to be an indictable offense, in addition to the re-
medies now given by law, for the perpetration of this great
private and public wrong; and any person who shall be
convicted of the offense of sedition, in any court of Quar-
ter Sessions of the Peace of this Commonwealth, shall be
sentenced to pay a fine of not less than \$500, nor more
than \$10,000, at the discretion of the Court. And further,
to undergo a solitary confinement, at hard labor, in the
proper penitentiary, for a period of not less than one year,
nor longer than ten years, at the discretion of the Court.—
Provided, that in lieu of the imprisonment in the Peniten-
tiary, the Court may, if the circumstances of the case are
such that mitigated, sentence to imprisonment in the county
jail.

Sec. 2. That the action of sedition may be maintain-
ed and sued by any mother or relation of the female seduc-
ed, to recover damages for loss of service or for injury done
to the reputation of the relatives, and for such aggravations
as may have attended the commission of the injury, pro-
vided that only one action shall be maintained for redress
of such injuries arising out of any one case of sedition.

The Wayne County (Ind.) Record says that at the last
and previous terms of the Civil Court in that county, \$125,
000 of unpaid judgments were entered in that county, of
which the record thinks one-tenth part may be paid in the
course of time.

NORTH CAROLINA GOLD.—It is scarcely too much to say
that the entire middle section of North Carolina is one great
gold mine. The ore has been discovered in so many places,
some at the surface and some deeper, that we may
reasonably conclude that it abounds throughout the whole
region, which presents the same general features. It is
not in every instance, however, that the laborer has been
rewarded for his time, even where gold has been found.
The person who found the largest lump of gold ever dis-
covered, died a bankrupt, and all who have been in the
neighborhood of one of the mines, will admit that instances
of poverty and dissipation abound there. A few individ-
uals have good sense to profit by the discovery, but the great
majority of gold hunters would be much more profitably
and respectably employed in digging their corn and cotton
fields, even at the present low prices.

EMIGRATION.—Letters from Europe announce the lar-
gest emigration to this country that has ever occurred
since the war. From England and Germany there will be,
it is said, over 100,000.—Whole communities in the south
of Germany are preparing to embark, principally mechan-
ics and farmers.

We are indebted to a gentleman who came on in the
brig Ada Eliza, for the loan of Barbadoes papers to the
16th ult. They are almost entirely filled with details
of the disastrous earthquake. The House of assembly
sitting at Bridgetown, at the time of the news of the dis-
aster was received, immediately voted \$15,000, to be at
the disposal of the Governor for the relief of the sufferers.
N. O. Bulletin.

The United States Marshal for the State of Indiana
has announced his intention to proceed to sales on execu-
tion, in conformity with the recent decision of the U. S.
Supreme Court, pronouncing the relief or appraisement
laws to be unconstitutional.

LATEST FROM YUCATAN.—By the schooner Columbia,
which arrived at New-Orleans on the 18th inst. from Ler-
ma, we have dates from that place to the 10th inst.
The intelligence brought is, that the Mexicans are con-
centrating their forces at Lerma, and have already 2,000
men at that point. They are only waiting the arrival of
the Guadalupe from Vera Cruz with additional reinforce-
ments, when they will march upon the Campesinos.

The Mexicans are still in possession of the heights around
Campesino, and are continually throwing shells into the
place. No regular engagement, however, has taken place
since our last articles.

The best distinction we ever heard drawn between rail-
way and coach accidents was that of an old whip. "If,"
said he, "you get comfortably capsize into a ditch by the
roadside, there you are; or if you get blown up by an
engine, run into a cutting, or off an embankment, where
are you?"

Later from Texas.

The steamship Neptune brings to New Orleans Galves-
ton dates to the 18th ult. The reports of the escape of the
prisoners taken at Mier, are discredited at Houston. The
Galveston Times intimates that the British government is
offering to mediate between Texas and Mexico, and procure
the acknowledgment of the independence of the former,
on the condition that slavery is abolished in the Re-
public.

A man named Campbell was frozen to death while fish-
ing for oysters in Galveston bay. He was an old associate
of Lafitte the pirate, and is said to have known more of his
history than any other person. Letters from the San An-
tonio prisoners, represent their treatment as barbarous in
the extreme. They are harnessed to carts like mules, and
made to draw dirt through the streets, and are not well pro-
vided with either food or clothing. The Mexican families
who left San Antonio when General Wall retreated from
that country, have returned, and taken possession of the
property which they had abandoned, and are making pre-
parations for a crop the ensuing season. They report that
another Mexican invasion is in progress, and that from two
to five thousand may shortly be expected on the western
frontier.

A party of Indians recently made a descent upon Good's
Settlement, and robbed several houses, carrying off with
them a lad 13 years old, son of Dr. Witter. They retreat-
ed on finding an armed force prepared to resist further de-
predations.

REVOLVING MURDER.—The New-Orleans Picayune con-
tains an account of a most horrible murder, which seems
too outrageous to have been perpetrated by any human
being. A man named Stewart, at Cypress Bend, Arkan-
sas, being robbed of a negro, as he supposed, by a wood-
chopper, swore that "his dogs should eat the first one
chopped that ventured upon his ground." Soon after he
called and requested a night's lodging, which Stewart grant-
ed, and, barring the doors, let in upon him a number of
young dogs, which, however, the stranger kept at bay.
Stewart then turned in a parcel of full grown dogs; and
finding that they, too, were foiled in the attack, he got a
gun and shot the man, leaving his corpse there to be de-
voured by the dogs. Stewart instantly fled, and a reward
of \$1,000 was offered by the Governor for his apprehen-
sion.

A JUDGE SHOT.—The Natchez Courier of the 14th inst.,
says: "Judge Bosworth, Parish Judge of Carroll Parish,
La., was yesterday shot by a young man on the plantation
of Mr. Behler, about 30 miles above this city, on the riv-
er. The Judge was shot in the right arm with a double
barreled shot-gun, so badly that amputation was deemed
necessary and was performed. The cause of the difficul-
ty we have not learned."

LATER FROM CANTON.—The ship Charleston, Capt.
Harlow, which has arrived at this port, left China on the
first of December. Our previous advices, via, England,
were to Nov. 19th.

The Charleston brings papers to the 26th.—They con-
tain a proclamation by Sir Henry Pottinger, closing the
ports of Ningpo, Changhai and Loo-choo-foo to British
vessels, until the commercial arrangements are completed.
J. of Com.

The wife of Mr. Benjamin F. Goodwin, at Springfield,
Mass., committed suicide a few days since by hanging
herself in her own room. She was afflicted with insanity
induced by disease.

A NEW RAT TRAP.—Thirty-six rats have been taken in
one night by the following plan: Take a smooth kettle,
fill it within six inches of the top with water, cover the
surface with chaff or bran, then place it in the evening
where the rats harbor.

The Court Martial lately held in Smithville, North Caro-
lina, for the trial of Lieutenant Fremont, of the third Ar-
tillery, for "illegal and unmilitary conduct," in striking the
three soldiers, sentenced him to three months suspension,
and confinement to the garrison during that time. The
Secretary, at the request of the Court, remitted all but the
confinement.

We learn that the Secretary of the Navy has had his
nephew, a clerk in his department, appointed to the office
of Purser in the Navy, vacant by the drowning of Mr.
Purser Hart, on the East Coast of Africa.

FROM PORTO RICO.—We are happy to learn that the re-
port brought to New-York of the destruction of the town
of Ponce, Porto Rico, is untrue. Captain Fry, of the town
of Ponce, at this port yesterday from Mayaguez, P. R.,
states that the occurrences which gave rise to the report
were nothing more than the destruction by fire of one or two
old wooden buildings.—Balt. Amer.

FROM DEMARRA.—Captain Morgan, of the brig Osceola,
from Demarra, informs us that the English steamer,
which left St. Thomas for England via Barbadoes, got
ground on Saba Island Reef on the 1st instant, but was
not adrift again with the loss of keel and other damage,
which it was supposed would nearly ruin her. The infor-
mation came from St. Thomas.

When the steamer arrived at Demarra with the news
that Point Petre was destroyed by the earthquake, the Le-
gislative Assembly voted \$5000 to be sent for the relief
of the suffering survivors. The shock of the earthquake was
felt at Demarra, and occasioned great alarm among the
inhabitants, but no damage was done. In passing Cape
Antonio, Captain Morgan saw two ships, apparently Eng-
lish, ashore.—N. O. Bulletin, 20th.

The report of the shooting of five seamen on board the
U. S. ship John Adams cannot be true. It had its origin
probably in the John Adams having received on board
from a whaling ship five seamen, charged with mutiny.

We have seen another report also in circulation of Cap-
tain Voorke, of the Navy, having shot Lieutenant Boyle.
This report is certainly false, and probably has no other
foundation than some injury sustained by Lieutenant Boyle
in one of his hands by the accidental discharge of a fire-
arm, in consequence of which he is said to be on his return
home.—Nat. Int.

THE COMET.—The Sheffield, England, Mercury of the
25th of February has the following paragraph:—
"The Comet discovered by M. Lugier, at the Royal
Observatory of Paris, will probably reappear in our hemi-
sphere during the early part of the ensuing month."

The Greenfield Democrat says that in that place the snow
is, in many places, from 10 to 15 feet deep.

Orders have been sent to the Portsmouth Navy Yard for
the immediate construction of a sloop of war, to be the size
of the Saratoga.

Starriages.

In this city, on the 27th ult. in Christ Church, Mr. Hen-
ry B. Richards, to Miss Elizabeth A. Worden, both of this
city.

In New Britain, on the 29th ult. by Rev. Mr. Lyman, Mr.
Lucius D. Blake, of Winchester, and Miss Susan M. Gris-
wold, of New Britain.

In Canton, on the 16th ult. by the Rev. Jarvis Burd,
Mr. Dryden Barbour, and Miss Jane Wilcox, all of Can-
ton.

In Bloomfield, on the 2d inst. by Rev. A. Gates, Mr.
Edward G. Clark, of Providence, R. I., to Miss Jane Combs,
of Bloomfield.

Deaths.

In Simsbury, on the 1st inst. of consumption Selucia,
daughter of Chester and Sarepta Case, aged 15.

In Newburyport, March 26th, after a short but painful
sickness, Mrs. Sally W., wife of Col. Robert Robinson,
aged 60, formerly of this city.

In Vernon, March 28, Barton S. B. Skinner, eldest son
of Doct. Alden and Almira Skinner, after a short illness
of lung-fever, aged 16 years.

In West Hartford, on the 20th ult. Mr. Erastus Phelps,
aged 56.

In South Glensbury, on the 24th of March, Adelaide,
daughter of Benjamin and Prudence Hollister, aged 9
years.

In New Hartford, on the 18th ult. Miss Mercy Frisbie,
aged 84.

In Colebrook, Feb. 17, Mrs. Abigail Ives, widow of the
late Mr. Joseph Ives, in the 83d year of age. She was
formerly from Wethersfield.

She attained to a good old age being in her 91st year when she
died. During a period of 65 years she was connected
with the church of Christ, and always exemplified the ex-
cellency of religion by her life and conversation. Her
house was always open to receive ministers and Christians,
and she seemed never happier than when ministering to
their accommodation. She was an ardent friend to the cause
of Missions, and contributed cheerfully to its aid, and ac-
cording to her ability. She was also a friend to the poor, and they
were never sent away empty from her door.

Until enfeebled and disabled by old age, she was a con-
stant attendant on the means of grace, and seldom was her
place left vacant in the house of God. When she first made
a public profession of religion she united with a church
called Separatists, in Middletown, but afterwards embrac-
ing the doctrine of believer's baptism, she connected her-
self with the Baptist church in Wethersfield, where she
continued until she removed to Colebrook about 20 years
ago, since which time she was a member of the 1st Baptist
church in this town until her death. For a few of her last
years she was unable to read on account of the loss of sight,
but until the last she enjoyed her reason, her confidence in
God, her hope in the Saviour, and the rich consolations of
divine grace. "Precious in the sight of the Lord, is the
death of his saints."

Receipts for the week ending April 6.

Julia Mansuety, 200; Robert Alexander, 150; D. Aus-
tin, 150; C. T. Lee, 175; Elam Tuttle, 175; Jeremiah S.
Root, 100; M. L. Stevens, 100; S. Y. Beach, 200.

A CARD.—Bro. BURA: Permit me through your ex-
cellent paper to acknowledge, with thankfulness, my in-
debtedness to the converts and young people of the 1st Baptist
church and congregation, Suffield, for the donation
which they presented me on the first day of this month.
I understand that the entire amount of their liberality has
not as yet reached me; and I am not, therefore, able pub-
licly to announce its value. Gratitude, however, is not
the offspring of time; and the testimonial of their affec-
tionate regard will always be had in pleasing remembrance,
while I shall pray that its effect upon the grateful recipient
may be such as to make him more faithful, affectionate, li-
berious and prayerful in watching for the salvation of the
sinner, and the establishment of the convert in the faith
and fellowship of the Gospel. A. M. TORREY.

To the Public.

THE Washington Temperance Society of the City of
Hartford beg respectfully to represent to their fellow
citizens the claims of "The Fountain," a Temperance
newspaper, to the patronage of the public; and they do
this with the more confidence believing, as they do, that
much good has already resulted from its publication, and
that much more good would be the consequence of its ex-
tended circulation. The paper has now been published
more than one year, and has sustained a good reputation
for its able and zealous advocacy of the principles of
total abstinence from all intoxicating drinks; and for its ar-
ray of intelligence of the progress of the cause in this
State and elsewhere.

The second volume has been commenced under the
sanction of the Connecticut Association for the Total Abstinence
Society, as its official organ, and will of course have in-
creased facilities for furnishing statistics of the progress of
the Temperance Reformation in our State. The importance
of a well conducted and a well supported paper, to
sustain and extend the reformation so happily com-
menced, will commend itself to the good sense of the whole
community. Indeed without its aid the work cannot long
progress, if it does not actually retrograde, and leave the
tide of Intemperance again to roll its waves of death over
the land. Every religious sect, every benevolent enter-
prise, every political party, feel and acknowledge that the
agency of a newspaper press devoted exclusively to their
peculiar interests, is indispensable to their success. Nor is
the temperance cause an exception to this rule. We need
the spirit-stirring appeals of the temperance newspaper to
fan our flagging zeal, and its statistics to enlighten our
minds, and to move us to emulation. The temperance
paper is needed in society, to expose the sources of that
dark stream on whose bosom have been borne so much
poverty, crime and death. It is needed in the family, to
restore and secure the peaceful fireside—to defend the
life from brutal assault and to throw a broad shield around
the rising generation. It is needed to guard the tem-
perate, to warn the moderate drinker, and to assist in reclaim-
ing the inebriate.

"The Fountain" is published in New Haven, every
Friday, at \$1, per annum by William Storrs, Jr., and we
are confident that those who subscribe will be amply re-
paid for their money by its perusal. We surely save
enough by discontinuing strong drink, to bestow some-
thing to aid the triumphs of temperance; and those who
are often called on to relieve the sufferings of families
caused by intemperance, could not bestow a dollar better
than placing the paper weekly in some such family.
Cannot benevolent individuals be found, who will subscribe
\$5, or more, for papers to be thus distributed either by
themselves or by the Washingtonians who would delight in
such business?

E. P. HARRINGTON, Pres. W. T. A. S.
GEORGE W. RICE, } Vice Pres'ts.
ALVAN HOLTS, }
WM. ST. JOHN, Rec. Sec'y.

Hartford, Apr. 1, 1843.

I have been requested to give my opinion of the afore-
said Temperance paper.
I have read several of the recently published numbers,
and, judging from the character

Poetry.

Elijah's Interview.

BY CAMPBELL.

On Horeb's rock the Prophet stood;
The Lord before him passed;
A hurricane in angry mood,
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course;
God was not in the blast.

'T was but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceased. The air grew mute—a cloud
Came muffled up the sun;
When through the mountains, deep and loud,
An earthquake thundered on;
The frightened eagle sprang in air;
The wolf ran howling from his lair;
God was not in the storm.

'T was but the rolling of his car,
The trampling of his steeds from far.

'T was still again—and nature stood,
And calmed her ruffled frame,
When swift from heaven a fiery flood
To earth devoured came.

Down to the depth the ocean fled,
The sickening sun looked wan and dead,
Yet God filled not the flame.

'T was but the terror of his eye,
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear.
Yet rose so clear and shrill, that all
In heaven and earth might hear.

It spoke of peace, it spoke of love,
It spoke as angels speak above,
And God himself was there.

But oh! it was a Father's voice,
That bade the trembling earth rejoice.

From Chambers Edinburgh Journal.

All things perish save Virtue.

Sweet morn—so cool, so calm, so bright,
The bride of the earth and sky,
The dew shall weep thy fall to night,
For thou must die.

"Sweet rose"—whose fragrance now I crave,
To glad my sense and joy mine eye,
Thy root is ever in its grave,
And thou must die.

Sweet spring—so full of shine and showers,
It makes the weary spirit sigh,
To think, with all its herbs and flowers,
That thou must die.

Sweet music—o'en the lovely song,
Which from my harp in window nigh,
Is floating on the breeze along,
Even thou must die.

And all the bright and glistening train,
Of stars that stud the deep blue sky,
Must they all perish—none remain,
To glad the eye?

And vales, and fields, and rushing streams,
And mountains that invade the sky,
Are they as baseless as our dreams?
And must they die?

And all that's beautiful and fair,
On nature's face—love's melody,
That makes sweet music of the air,
All—all must die!

A man, frail form of senseless clay,
Though now his glance is proud and high,
Perchance upon this passing day
He too may die!

But the bright soul—that, shrined within—
The quenchless light in mortal form—
Though dimmed by misery and sin,
Defies the worm.

When all the stars shall fade away,
And suns in their own blaze expire,
And trackless comets cease to stray
With wandering fire—

The soul shall ever live, nor know
The lapse of time, but dwell on high
And share—in endless joy or woe—
Eternity.

Miscellaneous.

Speech of a Sailor at a Temperance Meeting.

"Please your honor," said the old boatswain,

"I've come down here by the captain's orders;

and if there is any thing stowed away in my old

weather-beaten, sea-chest of a head, that may be

of any use to a brother sailor, or a landman ei-

ther, they're heartily welcome. If it will do good

in such a cause as this, that you've come here to

talk about, you may all go down below and over-

haul the lockers of an old man's heart. It may

seem a little strange that an old sailor should put

his helm hard-a-port to get out of the way of a

glass of grog; but if it wasn't for the same, old

as I am, I'd be tied to the rigging, and take a

dozen, rather than to suffer a drop to go down my

hatches.

"Please your honor, it's no very pleasant mat-

ter for a poor sailor to go over the old shoal where

he has lost a fine ship; but he must be a shabby

fellow that wouldn't stick up a beacon, if he could,

and fetch home soundings and bearings for the

good of others who may sail in those seas. I've

followed the sea for fifty years. I had good and

kind parents. They brought me up to read the

Bible and keep the Sabbath. My father drank

spirits sparingly. My mother never drank any.

Whenever I asked for a taste, he was always wise

enough to put me off. "Milk for babes, my lad,"

he used to say, "children should take care how

they meddle with edge tools." When I was 12

years old, I went to sea, cabin boy of the Tippeco

Sail, and the captain promised my father to let

me have no grog, and he kept his word. After

my father's death I began to drink spirits, and I

continued to drink it until I was forty-two, and I

never remembered to have been tipsy in my life,

but I was greatly afflicted with headache and

rheumatism for several years. I got married when

I was 25. We had two boys; one of them is

living. My eldest boy went to sea with me three

voyages, and a finer lad—just then, something
seemed to stick in the old boatswain's throat, but
he was speedily relieved, and proceeded in his re-
marks: "I used to think father was overstrict
about spirit, and when it was cold and wet, I did
not see any harm in giving Jack a little, though
he was only fourteen. When he got ashore, where
he could serve out his own allowance, I gave
him a talk. He promised to do better, but he
didn't. I gave him another, but he grew worse;
and finally, in spite of all his poor mother's pray-
ers and my own, he became a drunkard. I sunk
my wife's spirits entirely, and brought mine to the
water's edge. Jack became very bad, and I lost
all control over him. One day I saw a gang
of men and boys poking fun at a poor fellow who
was reeling about in the middle of the circle, and
swearing terribly. Nobody likes to see his pro-
fession dishonored, so I thought I'd run down and
take him in tow. Your honor knows what a sail-
or's heart is made of; what do you think I felt
when I found it was my own son? I couldn't re-
sist the sense of duty, and I spoke to him pretty
sharply. But his answer threw me all aback like
a white squall in the Levant. He heard me
through, and doubling his fist in my face, he ex-
claimed, "You made me a drunkard!" It cut the
lanterns of my heart like a chain shot from an
eighteen pounder, and I felt as if I should have
gone by the board."

As he uttered these words, the tears ran down
the channels of the old man's cheek like rain.—
Friend Simpson was deeply affected, and parson
Sterling sat with his handkerchief over his eyes.
Indeed, there was scarcely a dry eye in the assem-
bly. After wiping his eyes on the sleeve of his
pea-jacket, the old sailor proceeded:

"I tried, night and day, to think of the best
plan to keep my other son from following on to
destruction, in the wake of his elder brother. I
gave him daily lessons of temperance; I held up
before him the example of his poor brother; I
cautioned him not to take spirit upon an empty
stomach, and I kept my eye constantly upon him.
Still I daily took my allowance, and the sight of
the dram bottle, the smell of the liquor, and the
example of his own father, were able lawyers
to other side. I saw the breakers ahead, and I
prayed to God to preserve not only my child, but
myself; for I was sometimes alarmed for my own
safety. About this time I went to meeting one
Sunday, and the minister read the account of the
overthrow of Goliath. As I returned home, I com-
pared intemperance in my own mind to the giant
of Gath, and I asked myself, why there might not
be found some remedy for the evil, as simple as
the means employed for his destruction. For the
first time the thought of total abstinence occurred
to my mind; from the brook, and the shepherd's
sing! I told my wife what I had been thinking
of. She said she had no doubt that God had put
the thought into my soul. I called in Tom, my
youngest son, and told him I had resolved not to
taste another drop, blow high or blow low. I
called for all there in the house and threw it
out of the window. Tom promised to take no
more. I never had reason to doubt that he has
kept his promise. He is now first mate of an In-
dian. Now, your honor, I have said all I had
to say about my experience. May be I've spun
too long a yarn already, but I think it wouldn't
puzzle a Chinese juggler to take to pieces all that
has been put together on t'other side."—English
paper.

An Honest Tribute.

"Let it never be forgotten of the Particular
Baptists of England, that they form the denomi-
nation of Fuller, and Carey, and Ryland, and Hall,
and Foster: that they originated among the great-
est of all missionary enterprises; that they have
enriched the Christian literature of our country
with authorship of the most exalted piety, as well
as of the first talent, and the first eloquence; that
they have waged a very noble and successful war
with the hydra of Antinomianism; that perhaps
there is not a more intellectual community of min-
isters in our island, or who have put forth to their
number, a greater amount of mental power and
mental activity in the defence and illustration of
our common faith; and, what is better than all,
the triumphs of genius and understanding, who,
by their zeal and fidelity and pastoral labor among
the congregations which they have reared, have
done more to swell the list of genuine discipleship
in the walks of private society—and thus both to
uphold and to extend the living Christianity of
our nation."—Dr. Chalmers.

A Striking Contrast.

The following is a part of a series of moral
contrasts, drawn by the Rev. W. R. Williams, in
a discourse recently delivered. They are pic-
tures on which, we are sure, no Christian can
gaze indifferently or unprofitably. The reader
will perceive that where we commence, he is
speaking of Napoleon.

"The instrument in the hands of Providence
for shaking the powers of Europe and bringing
into a new shape the whole structure of its soci-
ety, he went on winning battles, dictating treaties,
putting down kings, and overthrowing dynasties,
until many were ready to deem him more than
man. Some seven years after his success at Toul-
on, that victorious general has become the First
Consul of France. It is the 24th of December,
and he is driving through the streets of Paris,
when a fearful explosion is heard behind his car-
riage. It was intended for his destruction, but
he escapes it preserved for far other destinies, but
that Providence of which he took little thought.
The event is caught up by every gazette, and is
the theme of comment in every civilized land.
On that incident the destinies of the world seem
to hinge. Yet, four days after, in a far distant
land nearer the rising sun, an event occurred, of
which no gazette, as we believe, took note, but
which was scarce less significant in its results. It
was Carey, "desecrating," to use its own phrase,
the waters of the sacred Ganges by the immersion
of his first Hindu convert. The chain of caste
has been broken. We fancy that the rabble of
gods who crowd the Hindu Pantheon looked on,
aghast at the sight, feeling that the blow was one
well aimed, striking at the very heart of their
power. When we look at durable results, which
seems the more eventful incident, the escape of
the great captain, or that first success of the low-
ly missionary? The course of the soldier, after a
series of the most splendid triumphs, in which,

to use his own favorite phrase, he seemed to claim
victory to his standards, closed in defeat and ob-
scure. The Great Captain died on a lonely is-
land in the ocean, his soul seething impatiently
with wishes never to be realized, his mind teeming
with vast projects that perished in their concep-
tion; with his parting breath, muttering indistin-
ctly and deliriously of armies which he no longer
headed. But the missionary said in his later
years that he had no wish that was left ungrat-
ified. Who was then the happier man? The
brilliant victories of the one scarce kept pace, in
their number, with the dialects into which the other
translated the lively oracles of God. Give to
the mighty warrior the honors of an exalted in-
tellect, with which that of the humble mission-
ary can never be compared—give to him the un-
matched influence he exercised over the diploma-
cy and civilization of all Europe—give to him
the 2,200,000 conscripts that perished in his ser-
vice, and the myriads that were sacrificed in the
armies of his adversaries. Set over against these
the gates of Eastern dialects opened to the schol-
ars of Europe by that missionary; Christian
churches planted, and the Christian Scriptures
translated; and an impulse given to the mind of
heaven India, of which it is equally idle to dis-
pute the present extent or to calculate the future
limits. Does it not seem as if each year is now
effacing the monuments of the one and expanding
the influence of the other. And who will show
the field in which that missionary's fame and his
power were cloven down? His fame and his power
we called them. They were not his. The
glory of his attempts and achievements was
Christ's; and the power that wrought in him
mightily, and wrought with him effectually, was
Christ's. You are engaged, my brethren, under
the banners of the same Captain of our salvation.
Do the odds seem against us? The literature of
the world is not thoroughly with us. The laws
of the world are not with us. The fashions of
the world are not with us. But if God be with
us, it is enough. The prince of darkness, in must-
ering all his hosts to the encounter, bears on his
scarred brow the print of the Master's avenging
heel. Hell has been already foiled in that hour
now past which was the true crisis of the world's
history; and prophecy shows us the whole earth
soon to be subdued to the obedience of the faith."
—Macedonian.

The Swallowed Bible.

In the days of my boyhood, my father told me
that he knew an old man who had swallowed a
Bible. This greatly excited my astonishment,
and I wondered how it could be. My father, who
had an object in view in keeping me in igno-
rance of what he meant, never explained the mat-
ter to me; but went with me some time after-
wards to call upon the old man. Many a thought-
less prodigal has been cut off since then, and
many a pardoned sinner entered into the rest
that remaineth for the people of God; yet do I
remember it as well as though it happened but
yesterday. O! how graciously did divine truth
fall from the lips of that aged servant of Christ;
for the Holy Scriptures dwelt in him richly, in
all wisdom; his Bible seemed to be a mine of il-
limitable value, a storehouse of precious things,
and he drew them forth liberally, like one who
draws water from a well that he believes to be
inexhaustible. As we came away, my father
said to me, "What do you think of this man hav-
ing swallowed a Bible?" "Think, father," said I,
"why I think that he has indeed swallowed the
Bible; for the word of God seems like meat
and drink to him."

O, that the blessed food of truth were meat
and drink to us all! O, that we had all swal-
lowed the Bible! for then should we find it sweet-
er than honey and the honey-comb.—Old Humph-
rey's Thoughts.

BIBLES IN PRUSSIA.—The following statement
is made by Dr. Pinkerton, agent of the British
and Foreign Bible Society:

"An edition of the Bible with a short evan-
gelical commentary, to the extent of 9,000 copies
is in process of printing in Prussia; and the king
has subscribed for 6,000 copies, to place a copy
in every school in Silesia and Pomerania, in or-
der to exclude from the common schools the Ne-
ologian commentary of Dinter, which is said to
be in the hands of almost every schoolmaster.—
This work is forwarded by a pious lady of dis-
tinction, the countess Von Reden. This lady has
done essential service to the Tyrolean exiles,
whose settlement in Prussia she superintended.
The gratitude of the poor people is marked on
every occasion when they meet her, and they
call her 'our mother.'"

The Beloved Pastor.

BY MISS A. D. WOODBRIDGE.

A year or two since, it was my privilege to
spend a few days in the beautiful city of Hartford.
I had long desired to do so, for it was the birth-
place of a beloved, and now sainted parent. In
my childhood, I had heard of the green banks of
the Connecticut; of the Strongs, and Hookers,
and Websters, etc.; of the sunny fields of West
Hartford, where my mother's childhood was passed,
and of her subsequent residence in "town." But
more than all, had I heard from her of the be-
loved pastor, who was truly the guide of her
youth; who in later years, had watched with a
tender interest her varying fortunes, and who had
even survived her, full of years; and at length
had gone down to the grave being "fully ripe."

On a bright summer morning, we drove to West
Hartford. A smiling landscape was around me,
but my thoughts were with the past; my eye
dwelt on the forms of "beloved ones, the depar-
ted." How often had they gazed on that fair
expanse of valley and stream, of hill and dale, of
corn and harvest! They were gone, all gone!
and my spirit was sad and desolate.

On entering the village we sought the spot
where peacefully,

"The stern forefathers of the hamlet sleep."
Among them were found the graves of my saint-
ed grandparents. They were eminent in their
"day and generation" for piety, and while bend-
ing over their lowly resting place, it was sweet to
recall those precious promises which are to "chil-
dren's children" of those that fear God. And
there was the grave of the reverend pastor.

"NATHAN PERKINS.

Died January 18th, 1833, in the 89th year of his
age."

At a little distance stood the quiet parsonage, a
hallowed spot. How oft it had been blessed by
the presence of

Those pale, sweet angels, Hope and Faith."

How often consecrated by prayer! The ever-
greens in the court yard looked as if they would
fain wear "immortal freshness on the brow of age,"
a fit emblem of the late occupant.

In the parlor of the only house we entered, I
saw the impress of "the pastor." On the first
page of a scrap book which lay on the table, was
an inscription, which interested me deeply, and
permission to transcribe it was readily granted.
The fair owner of the book, said she had been re-
quested to give that leaf to some "Society," but
she had declined doing so. Long may she dwell,
as now, with pride and fondness on the following
words.

West Hartford, June 23, 1836.

"MY DEAR HARRIET,—You request me to write
for your Album, and to put my name first in it.
It is singular for one so young, to apply to one so
advanced in life to perform such an act of friend-
ship. I seem to stand on the threshold of another
world. Eighty-seven years have rolled away
since my existence commenced. Every one's
life should pass in doing good. We should always
feel that doing good, is the grand and sublime
purpose of human life. Every one is capable of
benefitting the world, and should begin in early
life to do good, and continue in so noble a cause
so long as life shall continue.

"I early began life with these two resolutions.
First, never to do wrong; and secondly, to do all
the good in the power of my hand. Let me re-
commend the same path to you. It will yield
you solid happiness. How lovely is a virtuous
female character! Its worth is above rubies.
You may live long. I must soon go down to the
awful silence of the tomb. I am on the verge of
the grave.

"There is an hour when I must die,
Nor do I know how soon 'twill come," &c.

Signed, NATHAN PERKINS.
In the sixty-fourth year of my ministry."
[Youth's Companion.

"Simply to Thy Cross I Cling."

If the inquiring sinner will do this, he shall
have peace, safety and joy. But he is naturally
disposed to cling to every thing else. He com-
pares himself with some who are outrageously
wicked, the swearer, the thief, the liar, the gam-
bler, &c., and because he thinks that it is evi-
dent that he is not as bad as they are, he hopes
God will regard him with favor. He clings to
his amiable instincts, to his generous impulses,
to his good resolutions, to his own supposed good
works, or to the idea that there is some merit in
his anxiety and distress. He tells us that he has
done all that he can to become a Christian, and
he adds, that he cannot understand why he is yet
in darkness.

To such an one, the minister of the gospel is
sometimes at a loss to know what more to say
than he has said; all he can do, is to emphati-
cally repeat, "BELIEVE IN THE LORD JESUS
CHRIST, and thou shalt be saved." Come, awa-
kened sinner, cling to the cross of Christ. Ex-
pect the pardon of your sins solely by faith in
the atoning blood of the Lamb of God. Here is
your only hope. Come to Christ immediately;
you have nothing else to do first. Come now.
Every moment in which you neglect to simply
cling to the cross of Christ, you maintain your
opposition to God, and you persist in resisting
the Holy Spirit.—N. Y. Evangelist.

A praying man is a treasure, and a blessing in
any country. One Joseph preserved the whole
of Egypt in the time of scarcity. One Moses
stood in the gap, when God would have destroy-
ed the people of Israel.

In order that a man may lift up his head to-
ward heaven, he must find nothing on earth
whereon to lean it.

I would rather fall with Christ, than stand with
the emperor.

Children's Corner.

For the Christian Secretary.

The Sleigh Ride.

One Saturday afternoon, Catharine Beman
stood at the window in her father's elegantly fur-
nished sitting-room, impatiently waiting for the
driver to appear, with the covered sleigh and span
of horses, as she supposed he would, to take her fa-
ther, brother and herself out to ride. Now her
father was rich, and had two sleighs, and he some-
time drove one horse in one of them himself, and
he for some wise reason came for his children in
that manner on that day. Although Catharine had
everything that she needed, yet she was always
restless and unhappy. It was sufficient to spoil
all her anticipated pleasure, because she was not
going in as good style as some of her little friends,
whom she would probably see during her ride.—
She tossed her muff from her, and said not very
pleasantly, "I have a great mind not to go, it is
always just so."

Her brother was very different from her, ever
cheerful and happy, and endeavoring to make her
so. "Oh, sister, (said he,) never mind, we shall
I think, have a fine time." Her father came in,
and said very affectionately, "I see, my children,
you are ready: we will hasten, I am rather late."
Catharine sullenly followed and took her seat in
the sleigh, and did not incline to say much for
several miles, when her father suddenly stopped
before an old, dreary looking house, saying, "we
will warm us here." This was enough to rouse
again Catharine's proud spirit, but as she looked
about the room that she entered, the better feelings
of her heart were touched. A lady received them
politely, saying, while tears trickled down her
cheeks, "I did not know, Mr. Beman, but you had
forgotten me in my affliction." I will tell the
rest of the story in Catharine's own words, as she
told it to her mother.

"Mother, (said she,) I have, I think, learned a
lesson to day, that I shall never forget. Indeed,
I did not know that any body could be so poor
and live, and much more, be happy in the midst
of it. At that house where we went, the lady
had no carpet or stove, and but a few sticks of
wood, in a large fire place, and the room was so
cold, I shivered all the time while there. There
were two quite small children, without stockings,
and with father's permission, I gave one of them
my socks, which you know were lined and trim-

med with fur, very warm. And then there was
a young girl about my age, sick with the con-
sumption, but she said, she was very happy, be-
cause she loved the Saviour, and when she died,
which would probably be soon, she hoped to go
to heaven, and be holy and sin no more. She
had been a great sinner, though so young, but she
thought God had forgiven her for Christ's sake.
She was very thankful for what people did for
her, although many times she thought of things
to eat that she should like, her appetite being
very poor, but her mother could not afford to buy
her many nice things. She had suffered very
much with the cold, but it was of little conse-
quence, she deserved to suffer much more than
she did. Now mother, do not you think she is a
good girl, and if you please, I will sometimes send
her something to eat."

Let all children, that have clothes enough to
wear, food enough to eat, and fire enough to keep
them warm in cold weather, and yet are fretful
and unhappy, stop and think of that poor, sick,
fatherless and suffering child, and I am sure they
will tease no more, but smile with gratitude and
thank God for all his loving kindness to them.

C. A. A.

THE MOTHER'S MAGAZINE.—This pe-
riodical has just completed its tenth volume. It is not
only the first, but decidedly the most popular work of
the kind published in this country. The extent of its cir-
culation in the United States, together with the fact of its being
reprinted in England, shows the favor with which it has
been received both at home and abroad. The assurance
of assistance from able pens, afford encouragement to the
editors to hope that they shall be able to render the Ma-
gazine still more deserving of universal patronage.

While the chief object of the Magazine is to aid mothers
in the discharge of their appropriate duties in training their
children for usefulness and happiness, it is also designed to
embrace and cherish all the endearing relations of the fam-
ily, and to promote the correct and faithful performance of
the duties which result from these relations.

The Mother's Magazine, edited by Mrs. A. G. Whitel-
sey, and Rev. D. Mead, is published monthly, making a
volume of about 300 pages a year, at one dollar a year,
payable in advance. The eleventh volume, containing an
elegant steel engraving, commences with the number for
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